

It is stated and it is true that God accepts
 no ablutions
 from those whose body is not under
 control; nor
 flowers from those whose mind is not
 disciplined; that
 He accepts no incense from those whose
 heart is not
 pure; nor gifts from persons whose
 thought, word
 and deed are not one. He loves not to stay
 in those in
 whom love has not blossomed. " Yet what
 did you
 find in me that you are come and are
 abiding in me?
 Tell me, Chenriarnaliikarjuna/

To one who has tasted the bliss of God
 nothing
 else is worthwhile. Thrown back from
 realisation
 one of the saints asks where is the
 pleasure of the
 world and where is beatitude? Where is
 darkness
 and where is light? God dwelt in his
 heart and
 appeared and disappeared. What conjuror's
 trick was
 this? Having taught him the taste of milk
 and sugar,
 if He made him eat of the margosa could he
 like it?
 Having given him taste of the bliss in Him,
 if God left
 him to the world's pleasures would the
 devotee's heart
 consent? Why play with the devotee? "I will
 have none
 of these. Understand me and protect me, I
 pray you,
 my true teacher, my omnipotent
 Siddalingeswara,"
 Another in words very like those of
 Basavanna asks
 God why He gave her birth in unworthy
 births and
 placed her in the world's fearful life.
 Why did He
 take no pity on her? "Tell me, tell me,
 my God.
 What have I done to deserve this ? If you
 say you
 have looked after me and put me off, do
 you think
 I shall let you go? Oh Sambhu
 Jakkeswara."

The state of realisation is described by

several of
the saints. Allama says that just as to the
river that
flows the whole of its body is feet, to the
fire that